

The Holy, the Great, the Beloved NEW JERUSALEM, (*)

Shortly to come down from God out of Heaven : &

B E I N G

The work of Gods own hands : (*) whose form will be perfectly cubicular in length, breadth, and height : equal 12000 furlongs : (d) having the glory of God, or light as a stone most precious, (e) prepared for the Lamb : Wife or raised Saints : (f) then to be made perfect in one : (g) there to behold Christs glory in his Davidical Kingdom (h) of the thousand years reign with his Saints on Earth, (i) from Antichrists last ruine, to Satans last loosing : (k) shortly then producing both the worlds destruction, and his own perpetual torment with all the damned in Hell. (l)

From Scripture evidence, abundantly made manifest, both by clear Texts and necessary Consequence : more especially comprised in 15 well approved reasons.

By William Sherwin, Minister of the Gospel.

See (a) Rev. 21. 10. & 20. 9. (b) Rev. 21. 2. 10. (c) Heb. 11. 10. (d) Rev. 21. 16. (e) Rev. 21. 11. (f) Rev. 19. 7, 8, 9. compared with chap. 21. 9, 10. Heb. 11. 16. 40. (g) Jo. 17. 21, 22, 23. (h) Jo. 17. 24. El. 9. 7. Rev. 1. 32, 33. (i) Eze. 48. last, Rev. 5. 10. Rev. 20. 4. (k) 1 Thes. 2. 8. 2 Tim. 4. 1. Rev. 19. 11. to the end, Rev. 20. 2, 7. (l) Rev. 20. 8, 9, 10. 15. &c.

Apoc. 3. 21. Kai ἡ πόλις ἡ χεῖρα ἔχει τὸ ἅλιν ὕδωρ τῆς σιλικῆς ἵνα καθαίρῃ τὸν ἄνθρωπον τὸ κακόν τὸ ἐκ τοῦ στόματος αὐτοῦ καὶ τὸν λυχνόεντα τὸ ἀγρίον.

Esa. 54. 12, 13. *I will make thy Windows of Agates, thy gates of Carbuncles, and thy borders of pleasant stones : See Rev. 21. 18, 19. Ver. 13. And all thy Children shall be taught of the Lord, and great shall be the peace of thy Children, So Rev. 22. 1, 2, 3, 4, 5, 6.*

L O N D O N,

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Scripture evidence for the New Jerusalem on Earth to come.

The Doctrine whereof is } First, proved.
} Secondly, Improved.

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| First, | From the explaining and opening of the Text, <i>Jer. 31.</i>
from <i>ver. 14. to v. 20.</i> |
| 2ly. | From many Prophecies and Descriptions thereof in the Old and New Testament; with Answers to some Objections; and 13. Reasons set down, why it shall be on Earth, &c. |
| Proved, | 3ly. From the Series and Order of things set down in <i>Daniel</i> , and explained more fully in the book of <i>Revelation</i> given to the beloved Apostle <i>John</i> . |

—————Secondly improved.

First; for Redargution of the errors of several sorts of persons against these truths.

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| Secondly; For Admonition to three sorts of men. | } First; To such as own these Divine Doctrines, to be mindful to improve them.
} 2ly. To such as really endeavour to improve them to be often mindful of, and much to be affected with the greatness of their mercies, and the greatness of engagement to duty thereby, if duly considered.
} 3ly. To such as own them not to beware of slighting so much Divine and sacred Scripture truth of so great weight and concernment, both as to holiness and happiness, as many such persons little think of, or consider; and most of all to take heed of opposing of them. |
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Thirdly; To exhort all men to make use of the light of their understanding abilities, to search into those Scriptures that concern these things, that they may not be found fighters against any such truth of God.



Christian Reader,

VVhen the ancienter misrepresentations, about the time of the
the rising of Antichrist, and some later pervertings are
removed from the Doctrine of Christs Kingdome upon
earth in the thousand years, Rev. 20. (as we shewed in our Preface
to the Irenion) it will appear to be a Divine and Scriptural part of
the glorious Gospel of Christ, and to be nothing else but an explicati-
on of some Articles of the Christian faith, according to holy Scrip-
ture; namely, how, and when Christ will come from the right hand
of the Father to judg the quick and the dead at his next appearance,
and his Kingdome, 2 Tim. 4. 1. and in what order he will fulfill the
blessed Resurrection of the Just, Luk. 14. 14. or that first Resurrecti-
on, Rev. 20. 5. in the said thousand years, with all those great things
to be accomplished according to Scripture, from his said appearance,
to the little space wherein Satan shall be loosed afterwards; namely,
the final destruction of Antichrist; the national and miraculous
calling of the Jews; the Restitution of all things; the New Hea-
vens and the New Earth; the restoring the Dominion over the Crea-
tures, and their freedome from the bondage of Corruption, into the glo-
rious liberty of the Sons of God, Rom. 8. 21. And in the said first bless-
ed Resurrection of the Just, the fulfilling of the promises to Abraham,
Isaac and Jacob, of the Promised Land, to them and their Seed for
ever: The sure mercies of David, how Christ shall rule on his
Throne to the end of the world, Ela. 9. 7. 2 Sam. 7. 16 25, 26. 29.
with many other excellent things belonging to that time, which can-
not from Scripture be warrantably applied to any other time (as we
have shewed in a Treatise on Gen. 3. 15.) then that wherein he will
so eminently break the Serpents head; and this is that coming the
second time without sin unto Salvation, Heb. 8. 28 At the first he
came to satisfie for sin; and by reason of sin, all the time from thence
to his second coming, his Servants have been liable to sufferings, as

TO the READER.

members of his mystical body, with him, and for him, after his example (though not without Sin) but then he will appear to Salvation to them, to free them from such sufferings, by destroying their Enemies, and binding Satan; and powerfully enabling his Servants to serve him, Rev. 22. 3. granting great and wonderful peace in the world to them, in those times of refreshing from his own presence, Acts 3. 19. redeeming the bodies of the faithful from the prison and corruption of the Grave, and after the thousand years, will save the Camp of the Saints, and the beloved City from the last attempt of Cog and his 8, upon Satans seducement; and after Christs withdrawing in the time of that attempt, he will descend as saith the Apostle, with a shout, and the voice of an Arch-angel, and with the Trump of God, 1 Thes. 4. 17. though we know not whether he will be then out of the world in person, or at least the raised Saints on earth, shall not even at that time have the Vision of his glorious Person; but to the Creatures discovery he will then descend at the last general Resurrection and Judgment, when Heaven and Earth shall flee away before his face, and no place be found for them, as saith St. John, Rev. 20. 11. upon the fulfilling whereof, he will perfect the Salvation of all his people by carrying his whole mystical body with him into eternal blessedness in the highest Heavens; no more to withdraw from them, but that they shall ever thenceforth be with him the Lord, 1 Thes. 4. 17. How then must he needs (from his said second coming, be glorified in his Saints, and be then admired by all them that believe, 2 Thes. 1. 10. and how ought the faith of the said things to cheer and comfort their hearts against, and under all their sufferings in the meantime, and make them with joyfulness to serve him, and praise him, and willingly even to suffer for him when he calls them to it. since he hath promised graciously to be with them in the deepest waters of their afflictions, and will not suffer them to be tempted above their measure in the mean time, and will in the issue deliver Israel from all their afflictions, and even recompence their measure of faithfulness and sufferings for him, with a suitable degree of glory with him, 2 Tim. 2. 12. Rev. 20. 4. in that blessed New Jerusalem state upon earth, Esa. 24. 23. when the Lord of Hosts will reign in mount Sion, and before his ancients gloriously; as from Divine Authority in the ensuing parcel, may be observed to the honour of the great King, and the magnifying of Gods Divine wisdom and goodness, and great consolation to faithful Souls, &c.

A word or two I shall further add of the nature and use of my four parts lately published, which to some Christians may prove a vantage: First, the drift of the Irenicon is chiefly to prove that the things respecting Christs Kingdom upon Earth, were spoken of by all Gods holy Prophets since the world began, as the Apostle Peter teacheth, Acts 3. 21. with divers other heads of arguments to the same purpose; and an Appendix added to it concerning the blessed first Resurrection of the Just: Yea, and all likewise that have written in the new Testament, have added some explications thereof,

as in that second book is manifest, but chiefly the great Apostle Paul in almost all his Epistles; but above all in that to the Hebrews, as might be shew'd particularly in many Chapters thereof, as being the people most especially concerned in things of that nature, &c. Unto which said Irenicon was afterwards added this Parallel, or third part

before intended, as pag. 2d. of the former book, as a strong foundation of that truth, both from Daniel and the Revelation of Jesus Christ, which is only a Divine mystical Exposition (as we have shew'd therein) of that part of Daniel that was sealed and shut up before, till the time of the end, or Gospel times, as in some measure may be discerned by our short summary of Daniel. As for the forerunner or first piece, it consists of divers things which were occasional, and after plac'd together, as apparently very useful for the whole work; wherunto reference is afterward fitly made in the following parts: And for the fourth part, it contains many observations, and other particulars, very useful for the understanding of mystical Prophecies, with the removal of prejudices from this Doctrine: And as from my own exercise by Gods gracious assistance in drawing up those, I am by his goodness enabled to speak groundedly and knowingly upon other subjects, respecting these things from Divine warrant; and especially from the help of that golden Key of Christs Divine Revelation, left to his Church for that purpose, to open that part of Daniels shut up Visions; so may others also (by Gods blessing) by the help of those parts, receive much advantage, which may be observed in the considering, both of the forementioned treatise on Gen. 3. 15. of Christs breaking the Serpents head; First Decretively and Declaratively, before he began his Mediators Office jointly with the Father, and with the Holy Ghost: And secondly, Executively

in his Mediatorial offices, ever since the fall of man hitherto; and will
 most eminently, as the great King, and only Potentate (as the Apo-
 stle Paul styles him) then do it in the Millennium, when (as he also
 saith, 1 Cor. 15. 25.) he must reign till he hath put all his Enemies
 under his feet; And so concerning the ensuing subject of the New
 Jerusalem, which are as examples to shew the usefulness of the fore-
 named books, as containing foundations thereof; wherein there is
 often reference made to things contained in them which I wish all
 such as live the glorious appearance of the great God and our Savi-
 our Jesus Christ, seriously to consider, and the great things thereun-
 to appertaining according to Scripture warrant; And chiefly to look
 to that direction at the end of the Parallel, pag. 68. and well to per-
 use those summaries of the Revelation in the forerunner pag. 22, 23.
 &c. And in the Irenicon, pag. 26, 27, 28. with the Abidgment
 of Daniel, or the summary thereof hereunto annexed; for such
 Abridgments help much in the discovery of the order of the Pa-
 rallel, to shew wherein the Revelation explains the Visions of Da-
 niel, which is a very strong evidence of the truth, and gives great
 light to the understanding of these Divine Mysteries, from the
 hands of both those beloved Messengers of God, the writers of
 them, which should much commend these subjects to truly faith-
 ful Souls; conveyed to them by such high Favourites of the King
 of Kings, and Lord of Lords, &c. I shall only here add this fur-
 ther direction in the use of the said Books which I have often given
 already by word of mouth to divers knowing persons; namely, to
 read the two last books first, and the References in them to the
 former: And so commending thee (Christian Reader) to the
 guidance of the Spirit of truth, to lead thee into all such comfor-
 table and blessed truths of the Gospel, as may make most for the
 glory of God and our Saviour Jesus Christ, and thy own great re-
 joycing in the faith of such great things pertaining to his glorious
 Kingdome on earth to come, for which and I am especially

Thine in him

William Sherwin.

Scrip^t



Scripture evidenced for the New Jerusalem on Earth.

Jerem. 3. 17. At that time they shall call Jerusalem the Throne of the Lord; and all Nations shall be gathered to it, to the Name of the Lord, to Jerusalem, &c.



That first (on the negative part) this Text is not to be understood of any *Jerusalem* that hath been destroyed, may be made evident from this portion of Scripture, *ver. 14. to 20.* whereunto, and to the times whereof the things herein mentioned, are no ways competent: First, not old *Jerusalem* call'd *Salem*, in *Melchisedecks* time, *Gen. 14.* after held by the *Jebusites* in *Joshuaes* time, and after subdued by *David*, and beautified and fortified by *Solomon*, the Type of the true Prince of Peace, (as that was also of the New *Jerusalem* that is to come) of which this Prophet and others fore-told the Desolation to come by the King of *Babylon*; neither was it of that after the 70 years Captivity, afterwards repaired and adorned by *Herod*; and as our Saviour denounced against it, laid even with the ground by *Titus* and *Vespasian*, about 40 years after his death; for as that was lets glorious in it self, so it not only killed the Prophets, and stoned those Servants of the Lord that were sent unto it from God; but did not spare the Son himself when he came to gather her Children as an Hen gathers her Chickens under her wings, &c.

But

But that by the *Jerusalem* here, to be called the Throne of the Lord, is meant, the New *Jerusalem* to come down from God out of Heaven, *Rev.* 21. may these three ways be abundantly confirmed: First, from the due weighing of this Text and context. Secondly; from many Prophecies and Descriptions set down both in the Old and New Testament, which comport with this Prophecy, concerning the New *Jerusalem*, of which the Old was but a type: Thirdly, from the series and order of the times of the New *Jerusalem*, set forth in holy Scriptures; which this portion of Scripture hath three times reference unto, *ver.* 16, 17, 18. *In those days, at that time, &c.* which together with the context, contain many characters and marks to know that time from all others, and jointly witness each to others; and because the matter of the context doth so necessarily relate to the time of fulfilling in the New *Jerusalem* state, we shall consider them here together: first, he saith in those days, *ver.* 16. after he had before, *ver.* 14 set down what state they should then be in, namely, of Children, then beloved (as the Apostle *Paul* speaks of those times, *Rom.* 11.) for their Fathers sake, and as appears in this Chapter, *ver.* 19. though they had backslidden before, yet then returning at Gods call [*Turn ye back sliding Children, &c.*] Secondly; God there lays them down a reason respecting himself, and an effectual motive in regard of them (then) *for I am Married unto you, and that for ever in Truth, Righteousness and Judgment*, as the Prophet *Hosea* further explains it, *chap.* 2. 19. shewing how that people then should call him *Isi* my Husband, *ver.* 16. this Marriage-state of that people (then) with God and Christ, should bring about the business; for this the Text is very punctual and evident in reference to such a state of his people the Jews; and as he had made ancient promises of such mercy then to them, *Deut.* 30. to 11. and *Deut.* 32. *ver.* 36. to 44. so he here declares he was, and would be mindful of them, and promiseth to take them one of a City, and two of a Family, or (as a *Rabbin* reads it) two of a Countrey or Province, and bring them to *Sion*: Again, he will do it when he promiseth, to give them pastors after his own heart, *ver.* 13. *to feed them with knowledge and understanding, such as he foretold of (then) by Daniel, chap.* 12. 3. that should be indeed wise to turn many to Righteousness or Justification, which belong in special to that time, as we may see after ward, and as *Ez.* 62. 6. *her Watchmen shall never hold their peace, &c.* till he make *Jerusalem* a praise in the truth, where also much more of the like nature is observable.

And

And though they shall be multiplied and increased then, yet he shews *ver. 16.* they shall speak no more of the Ark of the Covenant of the Lord, for that was but symbolical and conditional, so that while the Ark was with them, the Lord might be absent from them, as to his gracious presence (as sometimes he was) and therefore saith, they should not think or speak any more of such old Typical constitutions as the Ark was; he minds them not only of his seal, but personal being with them, as their Messiah, in whom (saith the Apostle) *Col. 2. 9. the fulness of the Godhead dwelleth bodily.* Shewing *ver. 17.* that *Jerusalem* then should be his Throne; saying, at that time, they shall call *Jerusalem* the Throne of the Lord, and all Nations shall be gathered to it, to the name of the Lord, (for his name will then be great in the whole world) namely, when the Kingdoms of the world are become the Kingdoms of the Lord and of his Christ; not only by right (as they ever were) but also his (as they will be then) by their immediate use, and visible possession; and that the Nations might know (then) whither to repair to the name of the Lord, where his glory will then shine out eminently, he names the place again, saying to *Jerusalem*.

And this is further confirmed, *ver. 18.* by several other mercies belonging to the same time; first, the house of *Judah* shall walk with the house of *Israel*; those two sticks shall then be united together into one Kingdome, under one King to them both, as *Exe. 37.* and they shall both come together (then) *out of the Land of the North*, as this Prophet speaketh again of the same time, *chap. 16. 14. & 23. 8. and they shall have that Land (then) given, as an Inheritance unto their Fathers, at the days of Heaven upon Earth, as is Emphatically expressed, Deut. 11. 31.*

Again, he declares how all this good shall be brought about, *ver. 19.* namely, *Israel* by vertue of their Adoption shall then have the promised possession of the Nations, and of the pleasant land; and as Children abide for ever in their Fathers house, for that Adoption will be unalterable, for thou (saith he) *shalt call me Father, and shalt not turn away from me, for then their hearts shall be Circumcised, as he also promiseth, Deut. 30.*

So that then, as an Husband, he will be married inseparably to that people, *ver. 14.* *As a King he will set his Throne in the mid'st of them, ver. 17. as a Father he will give them the sure Adoption, and therewith the large inheritance of the Hosts of the Nations, and their own pleasant land, ver. 19.* which is further illustrated from their ready answer to his call [*return you back-slaing Children, and I will*

beat your shins, sliding;] wherunto they make a willing and obedient Answer: *Behold we come unto thee, for thou art the Lord thy God;* and then proceeds to make a meek and gracious acknowledgment of their own, and their fore-Fathers sin and unworthiness; and that *Salvation is only in and from the Lord,* from v. 12 to the end of the Chapter. So that then will be supplied to them Wisdom and Grace, Preservation and Blessing, Eminency and Security from the Lord, and Unity amongst themselves in the enjoyment of all good, conferred upon them, as is from this portion of Scripture very observable; which if duly considered, may evidently appear to be a large and strong evidence of the happiness of that ancient inheritance of God, the seed of *Jacob*, which they shall have in those times upon Earth in the New Jerusalem-state, when it shall be the Throne of the Lord, and his Dominion so large in the world, that all Nations shall come thither to do him homage; or as it is otherwise expressed, *Ef. 2. 2. All Nations shall flow unto it,* yet not with deceitful Spirits, as men do some time, to great Conquerors or Monarchs in the world; or after their own evil heart, as the *Jews* formerly, but as manifesting themselves to be the sons of God by the Spirit of Adoption: So that by these many particulars from the context, it may appear, that the *Jerusalem* spoken of in the Text, is the *New Jerusalem* spoken of, *Rev. 21.* upon the national call and conversion of Gods ancient people the *Jews*, who shall then look upon him whom they have pierced, and with true penitence turn unto him, as *Zac. 12. 10.* from which time they their Seed, and their Seeds Seed shall continue the blessed of the Lord, *Ef. 61. 9. & 66. 22.* when that Nation of the *Jews* shall be born in a day, and the Iniquity of their Land shall be taken away in one day, *Ef. 66. 8. Zac. 3. 9.*

The second way of Confirmation, is from the many Prophecies and Descriptions, and Testimonies contained in the Old and New Testament, respecting the *New Jerusalem*, where first we may consider those eminent Texts, *Ef. 59. 20, 21.* when the Redeemer shall come to *Zion*, what a Covenant he then makes with her Children, and how she shall shine when the glory of the Lord shall be risen upon her, *chap. 60.* what access there will be to her, and how strangers shall build her Walls, and how Kings shall Minister to her, and her gates be continually open to receive the Forces of the Gentiles. &c. *ver. 9. 10. 11. & Rev. 21. 24. 26.* and amongst many other high expressions she shall be called the City of the Lord, the *Zion* of the holy One of *Israel*; and much of these Prophecies and such as follow are applied by Christ himself unto the said *New Jerusalem*, *Rev.*

21, &c. and therefore are so to be understood: but to save transcribing more Prophecies under this head of proofs: see many more then we have toucht upon here, in our Prodromus in the letter of November, 3. 1663. pag. 18, 19, 20, 21. As for Scriptural descriptions of the New Jerusalem, much is spoken by the Prophet *Jeremiah* and *Esaie*, and others, as we have in part already shewed; but especially it is largely described by *Ezekiel* in his nine last Chapters; where he at last declares the name of the City to be *Jehovah Shammah*, the Lord is there: being probably in part, the same that is described more gloriously by Christ, *Rev. 21.* for the use of the Gentile Church, as *Ezekiel* had set it forth for the Jews before: see Observation third in our last part, pag. 18, 19.

Again, in the New Testament our Saviour stiles it the City of the great King, *Matth. 5.* and where the Tabernacle of God shall be with men, *Rev. 21.* and Christ reign with his raised Saints a thousand years, *Rev. 20.* and of which City, the Lamb will be the visible light instead of Sun, Moon, or Candle: and where his Saints shall behold his glory which his Father hath given him, *Jo. 17. 24.* It is that place which our Saviour told his Disciples he went to prepare for them, *Jo. 14. 2.* and that after his going from them, he would come again and receive them unto himself, that where then he will be, they might be there also, *ver. 3.* even in his Kingdom, assigned to him by his Father, *Day. 7. 13, 14.* at the time when Jerusalem as in the the Text, shall be called: the Throne of the Lord; as (by Gods assistance) we shall further manifest, at which time our Saviour also hath appointed a Kingdome to his Disciples, *Luc. 22. 29, 30.* even as his Father had appointed unto him, that they might not only eat and drink at his Table in his Kingdom, but sit on Thrones, judging the twelve Tribes of *Israel*, which only can be in the New Jerusalem-state, according to Scripture: It is that City whose maker and builder God is said to be, *Hab. 11. 10.* the Jerusalem that was free, when the other was in bondage with her Children. *Gal. 4.* which is the Mother of all the faithful, and which is to be above, till the time of its coming down from God out of Heaven, when Christ will bring all his Saints, and such as sleep in him, with him, *1 Thesl. 3. ult. 1 Thesl. 4. 14.* and therefore it is described by the Apostle, to be the City prepared by God for the faithful fore-Fathers: yet so, as for all future believers likewise, that they without us (saith he) might not be made perfect, *Hab. 11. 40.* or perfect in one as the Lambs Wife (as the same Jerusalem is called, *Rev. 21. 9. 10.*) whose priviledges are there described to be exceeding great: for there shall be no hunger,

pain, crying, and all tears shall be wiped away, there shall be no more curse, but the Throne of God, and the Lamb shall be in it: and therefore all Joy, Glory, and Happiness suitable to that State, as *Chap. 21. &c.* to *ver. 7.* is largely and divinely (though mysteriously described) all which Privileges of that happy condition, are largely set forth both in Old and New Testament (as the fore-mentioned Quotations, with many others) may abundantly Evidence, if they were particularly insisted upon. For glorious things (saith the holy *Psalmist*) are spoken of thee thou City of God, *Psal. 87.* Which hath special reference unto those times, when the Nations shall come unto her, as *Egypt, Assyria, &c.* as *Esa. 19.* from *verse 18.* to the end: When also the fresh Springs of Divine Grace will flow from thence, &c. As is also described in *Ezekiel's* last Vision.

Object. But the new Jerusalem, *Rev. 21.* is said to come down from God out of Heaven, and to be a City, whose Maker and Builder God is said to be, *Heb. 11. 10.* which Abraham is said there to have looked for: And is that City prepared for the faithful Fore-fathers (as was said from *ver. 40.*) But that in the Old Testament foretold, is to be built by Men, and Strangers shall build the Walls of it, and Kings, and Nations bring their Wealth and Glory to it, &c.

Answer. In answer whereunto we are to consider, that according to Scripture, the Jerusalem state at that time, will consist of Saints in a twofold condition: First, of the Nation of the Jews, with other *Israelites* converted, and all other converted Nations that shall joyn themselves to them, with their Kings all abiding in their Bodies and animal Life as formerly.

Again, it will consist of such Saints, as Christ at his second coming brings with him, as *Zach. 14. 5.* *1 Thes. 3.* last. who shall have their Bodies raised in their order, as Taith the Apostle, *1 Cor. 15. Rom. 11. 18.* who will be another sort of Inhabitants in that New Jerusalem state, though in a much more blessed and holy condition, *Rev. 20. 6.* In which respect, the Scripture seems peculiarly to ascribe to God, the making and building of that City, as a Mansion fitted for their raised Saints, and a place of glory for them; then to behold Christs glory which then he will have in his Mediators Visible Kingdom upon Earth, suitable to that estate, which City shall have Foundations, *Heb. 11. 10.* But whether it shall be by these Foundations elevated on high above the Earth, or otherwise; and have Streets of Gold, like to transparent Glass, that the glory of it may be discerned in some measure by other Saints then in the world,

and

and is set forth by Christ to be square and a perfect Cube the height, as much as the breadth, with all the excellencies set down by him, *Rev. 21. & 22.* It being mysterious, we may not be too curious to inquire, nor rash to determine (though such things are there spoken of) which are not on the other hand negligently to be overlooked, as spoken to mans capacity, yet this may be resolved upon: That since such persons have then and there such happiness assigned to them, God will make it every way suitable to such a condition: But yet unto this glorious and happy Mansion which God prepared for that time for the raised Saints (as he did wonderfully prepare a body for Christ when he became man) even to that glorious Mansion, the Scripture shews the Kings and Nations of the earth shall bring their glory and honour, as *Rev. 21. 24. 26.* probably not so much to add to it, as to shew their affection towards it, and the Owner of it: And such help and comfort they may then bring, as may be useful to the Nations that are saved, walking in the Light of the new *Jerusalem*, being in their bodies as before: to them it is probable there will be much good use made of such bounty of Kings, and munificence of Princes, and others in those times, and Christ the great King much honoured by their Oblations, &c. Wherein it is probable the goodness of God may in such ways appear eminently in those times, according to his many Prophecies and Promises to such purposes: and the same God that hath appointed an eternity of Happiness, hath likewise prepared a suitable happiness in that state, for all sorts of his Saints, then, which experience will manifest, though we cannot in all things now be resolved particularly: God hath prepared that *Jerusalem* now above, where are the spirits of just men made perfect, and God will, or hath prepared that City for them and others departed since, Christs first to his second coming, which shall then come down from him out of Heaven: when their Bodies shall be reunited to their souls, to remain with Christ in happiness in his Kingdom upon Earth, and after that to all Eternity in the highest Heavens.

Object. Another Objection may seem to be taken from *Ezek. 16. 55, 56. &c.* *When I bring again the Captivity of Sodom, and her Daughters, and the Captivity of Samaria, and her Daughters, then will I bring again the Captivity of thy Captives in the midst of thee; which may seem an utter rejection of that people, &c.*

Ans. That this Text or any other of the like nature, is not to be understood of an utter final rejection of any of them, let them be particularly considered: First, not of *Samaria*, or the *Israelites*, whose chief City it was: for that in the appointed time of Gods mercy promised to them, shall be again received and owned by him, may from

many Texts of Holy Scripture appear abundantly, for those two Sticks of *Israel* and *Judah*, shall be again united into one Kingdom, as *Ex. 17. 37.* Then will be fulfilled what the Apostle *Paul* foretels, *Rom. 11.* that then all *Israel* shall be saved. And secondly, *Sodom* and her Daughters, as well as *Egypt* and *Assyria*, *Esa. 19. 25.* when it will be said, *Blessed be Egypt my people, and Assyria the works of my Hands, and Israel mine Inheritance.* Even *Sodom* it self may then have a part in that general Mercy, at the great Restitution of all things (though for its foul-sins, now a sinking Lake in the mean time) since then Mercy will be extended to all Nations, to see the salvation of the God of *Israel*, *Esa. 52. 10.* *For all the ends of the earth shall see the salvation of our God:* Therefore also *Sodom* and her Daughters, and appears here so to be understood, because joyned with the *Israelites*, (as before *Egypt* and *Assyria* were, *Es. 19. 25.* to whom belong the Adoption, and the Covenant, and the promises (as the Apostle *Paul* teacheth, *Rom. 9. 4.* to which purpose also, read in this Chapter and consider, *ver. 53, 54* compared with, and explained by *ver. 61. 63.* for as he spake of their return at the same time, so toward the end of the Chapt. upon the foundation of his own everlasting Covenant, he would give them to her for Daughters, and at such a time as not only she should be ashamed for her former miscarriage, but when he also would be pacified towards her for all she had done, &c. And although no mercy was to be expected to the Land of *Judea*, or *Jerusalem* by their own Covenant which they had broken, as is shewed *ver. 39.* thou hast despised the Oath in breaking the Covenant, wherefore God denies such mercies to be upon that foundation, *ver. 61.* Not (saith he) by thy Covenant, but even upon that takes occasion to renew and confirm his own Covenant, and that his everlasting Covenant for the comfort of the said sub then, and of all times after, to come in a glorious way of free grace, formerly set down in the days of her youth; and now again in this Chapt. repeated, and confirmed, as appears manifestly, *ver. 60, 61.* to the end of the Chapt. in many full and forceable expressions (if those verses be duly considered) wherein the mercy of God reserved for them against those times, is both largely display'd, and strongly confirm'd; which Covenant is yet also more fully explained and clearly distinguished by the Prophet, *Jer. 31. 31, 32, 33, &c.* which likewise the Apostle *Paul* applyed in a more special manner to that people in his Epistle to the *Hebrews*, (though not excluding others) *Heb. 8. ver. 8, 9, 10, 11.* according to what he had told the Gentils as a mystery (as he calls it, *Rom. 11. 25, 26, 27.*) from the words of the Prophet, *Esa. 59. 20.* *Thy Redeemer shall come to Sion, and to them that turn from transgression in Jacob;*

Jacob; a like confirmation hereof we have again from the Prophet *Isaiah* largely set down, *chap.* 20. 37. 40. 41. 42. 43. 44 &c. let all these Texts be seriously considered to this purpose, wherein the riches of Gods free grace to that his ancient people, after all their so great and so long wanderings from him are so largely displayed.

Quest. *But is not that which you call the New Jerusalem upon Earth, to be meant of the highest Heavens?*

Ans. It is true that many have so understood it; but again, many others that have taken pains in searching the intent of that and other mystical portions of Scripture, have been, and are of a different judgment, and that for many good and weighty reasons, as these following, and the like.

1. Because the last part of *St. Johns* Prophesie, *Rev.* 12. 16. is said to be of things shortly to come to pass; namely, in their due order in the world, and nothing by him there seen in Vision, to be extended further then the worlds end, when the measure of short or long time will utterly cease &c.

2. The last Table of the last times, contained in *chap.* 20. leads us to the end of the thousand years, and the finishing of the last Judgment, of which the 2 following Chap. are an explication, as is usual in that book; first, to set down things more generally, and then more particularly to explain them; as also is observable from that former Table of the times, *chap.* 11. which also reacheth to the state of things on earth in the thousand years.

3. *St. John* saw that holy City, the New Jerusalem, descending out of Heaven from God, not ascending thither, or being there.

4. When that general great rejoycing was at the destruction of the Enemies, *chap.* 19. to ver. 9 for these 2 reasons; first, that the Lord God Omnipotent (then) Reigned. 2ly. That the Marriage of the Lamb then was come, and that his Wife had made her self ready (which is afterwards manifest to be above a thousand years before the last Resurrection) and this Wife of the Lamb, is after explained to be the New Jerusalem that *St. John* saw descending out of Heaven from God, there called the Bride, the Lambs Wife, *Rev.* 21. 9. consisting of the blessed Saints then to inhabit in bodily in their order at the first Resurrection, which is also in the following part of that chap. so gloriously decyphered, and in Chap. 22. to v. 6. therefore it is thence evident, that the said Jerusalem, the Lambs Wife, descended above a thousand years before the last Resurrection and Judgment, and therefore all that time not to be in Heaven; moreover it is said to be besieged by *Gog* and *Magog* at the end of the thousand years, as follows in the next reason.

5. The :

5. The same holy City is said to be compassed about by *Gog* and *Magog* at the end of the thousand years, *Rev.* 20. 9. which could not be done if it was not then in the world; and therefore the Vision thereof, when it first descended, which the Angel that had one of the 7 Vials then shewed to *St. Iohn*, calling it the Bride, the Lambs Wife, and all the priviledges and excellencies thereof must needs belong to it whilst it is in the world, & all those many excellent things concerning it, *chap.* 21, & 22. to v. 6. must needs belong to the state of Christs Church in those times on Earth, (as after will further appear) all tending to set forth that one description of that holy City seen in the same Vision, which was before said to be so encompassed with *God* and *Magog*, with its priviledges and appurtenances as follow in both Chapters.

6. It will be in that time when the Nations of them that are saved shall walk in the light of the said *New Jerusalem*, which they will not do in the state of Heavenly perfection, when no Nations will be in the world, but all Saints will be perfect in one, *Jo.* 17. 23. in soul and body, and the whole mystical body of Christ shall be completed in the members of it, and all received into perfect glory and happiness.

7. In the same verse the Kings of the Earth are said to bring their own glory and honour to it, and therefore it must be in the time wherein they enjoy such honour and glory upon Earth, *ver.* 26.

8. Those Kings are there said also to bring the glory and honour of the Nations unto it, in the same verse; and therefore it must be in the time wherein such Nations have such Kings, and such glory and honour to be brought unto it, and these also were foretold, *Ez.* 60. in many eminent expressions in many particulars.

9. It will be in a time measured by moneths, when the Nations will also need healing; and therefore the use of the leaves of the Tree of Life, in the street of the City that bears fruit every moneth, is said to be for the healing of the Nations, *chap.* 22. 2. and to before the end of the world &c.

10. The Sun, Moon, and Candle, at the same time will be useful to other places in the world, when the Lambs supereminent light will so enlighten that holy City, that there will be no need of any other, *Rev.* 22. 5. and *Rev.* 21. 23. as was also foretold of the same times by the Prophet *Esay*, *chap.* 24. 23. Then shall the Moon be confounded and the Sun ashamed when the Lord of Hosts shall Reign in Mount *Sion*, and in *Jerusalem*. and before his Ancients gloriously. So also *Ez.* 60. 19. The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.

11. Upon

11. Upon the coming down of this New Jerusalem, the Tabernacle of God is said to be with men, and he to dwell with them, and they shall be his people, and God himself shall be with them, and be their God, *Rev. 21. 3.* and was said before in *20. 4.* Christ should reign with his raised Saints 1000. years, and that on earth, (expressly say the representatives) exulting greatly in it, *Rev. 5. 10.*

12. Some of the former and ensuing promises are applied by the Spirit of God in this Book to the said New Jerusalem State, as that of the new Heavens and the new Earth, *Isa. 65. 16.* so applied *Rev. 21. 3.* and that the Kings and Nations of the earth shall bring their glory to it in that time, *Isa. 60. 1* and so applied *Rev. 21. 24. 26. &c.*

13. It is the place where the representatives, *Rev. 5. 10.* shall reign with Christ upon earth being that City that God prepared for the faithful Fore-Fathers, *Heb. 11.* the last and all believers since their times to the resurrection of the just, wherefore it seems to be of so great largeness as containing 12000. Furlongs, which some reckon 500. Leagues, and which is most wonderful (as our late Annotators observe) the height and length and breadth are equal as a perfect Cube; who also reckon the City, described by *Ezek.* to be so great as containing in compass about it, 18000. measures, or 4500. on each square, *Ezek. 48. 16.*

14. The City that Abraham particularly looked for, is said to have foundations, whose maker and builder is God, *Heb. 11. 10.* and such is that that shall then come from God out of Heaven, *Rev. 21.* having 12 foundations, *v. 14.* of which, the Psalmist seems prophetically to speak, *Psal. 37. 1.* his foundation is in the holy Mountain; and which Psalm is in many places applicable to those times of the new Jerusalem to come: and these foundations may seem to difference it (then) from that which is now above, where are the spirits of just men made perfect, *Heb. 12.* called also Paradise, and Abraham's bosom, &c. that when the Six come with Christ at the said Jerusalem coming down from God out of Heaven, that their bodies may be raised & united to their Souls at the first blessed resurrection; such foundations may be suitable to their condition (then) having their bodies reunited to them, and to that estate of the Church in the world described in *Rev. 21.* Moreover, Abraham that looked for such a City having foundations, is called by the Apostle the heir of the World, *Rom. 4. 12.* through the righteousness of Faith: by which Faith, saith the Apostle, he received Isaac from the dead in a figure, *Heb. 11. 19.* and accordingly the Apostle seems to apply the divine efficacy of his faith in some resemblance to Gods raising up the dead and calling things that are not as though they were, *Rom. 4. 17.* and proceeds to illustrate the power of his faith that neither the deadness of his own body, nor the deadness of Sarah's womb did hinder it, in believing that he should have that promised Seed:

and so of the promised inheritance, often sworn by God to *Abraham*, *Isaac*, and *Jacob*; *Abraham* had not of it to set his foot on, *Abi* 7. and that promise was looked for a sure of by him and others, *Heb* 11. 13. and yet believed and embraced by them: yet many others set down afterwards, which obtained a good report by faith, yet (saith the Apostle) obtained not the accomplishment of the promise, *v* 39. 40. God having provided some better thing for us, that they without us should not be made perfect: so wit, at the said Resurrection from the dead; and in the said City which *Abraham* looked for, which hath foundations, *v* 40. and that City prepared by God himself for the rest of the faithful, *v* 16. and *v* 40. all which seem to point out the New *Jerusalem* State on earth at Christs second coming; with many other great things to be accomplished in those times, as we have shewed more particularly in a Treatise on *Gen* 3. 15. and in our apb. Part, Obser. 31. and well may that condition be called an heavenly Countrey; because it will be of an heavenly nature, and in an excellent state and condition; when there will be indeed an heaven upon earth, when Christ will bind Satan, and seal him up in the bottomless Pit that he shall not deceive the Nations for that space of a thousand years, *Rev* 20. 3, 7. and many wicked men be destroyed from the earth, *Rev* 19. 18. and he will bring all his Saints to sleep in him (ill then) with him, *Thi* 4. 14. and an innumerable company of Angels to attend upon him, *Psal* 92; and all creatures shall bow the knee, *Phil* 2. 10. to him homage, which are now in heaven, or earth, or under the earth, whose name is above every name; which seems excellently decyphered before us, by his own Spirit, *Rev* 5. after he had taken the book from the right hand of him that sat upon the Throne to loose the seals thereof: the fulfilling of the contents of which, will cause that wonderful praise by the 24. Elders, and 4 Beasts, or living Wights, by Angels, and all Creatures, from *v* 10. to the end; and yet of that Countrey, saith one, it is called *Ward*, of *ward*, the Countrey where their Fathers dwell, as in many Prophecies and Promises it is siled, &c. And the things concerning that State, seem therefore to be so strongly and often asserted by the Spirit of God, *Rev* 19. 9. and 21. 5. and 22. 6. to shew, that though many would be backward to believe them, yet they should be not certainly fulfilled in the world in due time.

151y. It is said to be measured (as we have elsewhere noted) and likewise many other Prophecies and Promises are applicable from the Old Testament to that said New *Jerusalem* State, as the Spirit of Christ in respect of those forenamed, hath effected; and which may more largely be observed in our Prodomus, *Page* 18, 19, 20, & in the letter of Nov. 3. 1663.

31y. And so we come to the 3d. way of confirmation of the New *Jerusalem* to come on earth, namely from the Series and Order of the time

in Scripture assigned for the setting up thereof in the world, to wit upon the destruction of the Beast at Christ's coming, whom, saith the Apostle, Christ will destroy with the appearance of his coming; *1 Thes. 2. 8.* unto which he also adjoyns his Kingdom, *2 Tim. 4. 1.* at his appearance (saith he) and his Kingdom. And to this purpose, it is very observable, that when God was about to destroy the Old *Jerusalem* for the greatness of the wickedness prevailing in it, by the same Prophets whereby he denounced the destruction of the Old to the terror of the wicked; by the same also, he foretold the setting up of the New for the comfort of the faithful; wherein they in due time should have their shares, as *Es. 29. 19. Jer. 31. 31, 32, &c. Ezek. 37.* and these do not only speak of the deliverance of the Jews from *Babylon* after 70. years, but of the great restoration of all *Israel* and *Judah*, which they set forth with many peculiar Marks and Characters belonging to it, as we observed from this Text, *Jer. 3. 17.* and from *Es. 61.* and many other places. But the Prophet *Ezekiel*, in c. 37. of his Prophecy, doth not only describe their deliverance to be wonderful, like a raising of dry bones from the Grave, and making them stand up in a great Army, but also largely there also shews the uniting both Kingdoms of *Israel* and *Judah*, into one, under Christ the Great *Messiah*, called there *David*, of whose Seed he was, according to the flesh, and in whose Throne he is to sit so long as the Sun and Moon endure, from the time of the raising up the Tabernacle of *David* that was fallen, *Acts 15. &c.* Yea, this 37 of *Ezekiel*, seems with the remainder of that book to the end, to be as a comment or exposition of the main drift of divers of *Daniel's* Visions respecting the latter times: for as he by Visions (as we said) set forth how wonderfully God would raise and restore them, c. 37. so in the two next chapters, he largely by Prophecy fore-tells the stupendious destruction of their Potent Enemy *Gog* and his Multitudes, with *Magog*, which he specially declares twice, shall be in the latter dayes, c. 38. v. 8. and v. 16. with many expressions agreeing to their great Enemy the *Turk*; and thereby God undertakes for the comfort of the faithful, to remove him which is to be the great hinderer of their freedom. And from thence in 9 chapters to the end, he sets down his large Vision of the New *Jerusalem*, and in the end declares the name thereof shall be *Jehovah Shammah*, the Lord is there; which is also by Scripture order to be set up when the Enemies are destroyed, as *Dan. 11. 45.* and *Dan. 12. 2, 3, &c.* But *Daniel* in a more special way of Mercy from God to his faithful people from his time, had for their more abundant consolation, in divers Visions set down in order, the times to pass over the Jews in their said Dispersions, and the several Oppressors of them in order to be destroyed, until their full deliverance come; and this both more generally in 4 wicked Monarchies before the fifth came that should destroy them, c. 2. by his interpretation of *Ne-*

beasts which were again set before him in a Vision of 4 beasts to subdue each other till the Son of man coming in the clouds of heaven to receive his Kingdom over the whole world, upon the last beasts destruction, *Dan 7.* and afterward in c. 8. &c. in the end of the 9. &c. in his last Vision, c. 10. 11. 12. he hath things more particularly set down, respecting the 3 last Monarchies and Beast-like States to the time of the standing up of *Michael* the great Prince at the destruction of the Turk and the deliverance of *Daniels* people, c. 12. 1. &c. as may more largely be observed from our Abridgement of *Daniels* Prophetical Visions, and the Parallel of *Daniels* Visions, with the Book of the *Revelation*, so far as respects the time of the end, or Gospel times, from Christs first to his 2d coming; when the 4. Mettle-Kingdoms will be utterly and finally broken as the dust in the Summer threshing, and the wind drive them away, as *Dan. 2. 35.* and the Date of the 4th beast be ended, *Dan. 7.* when the Kings shall be Christs, and theirs to whom he hath appointed them, as *Luk 22. 30.* concerning the particularities to be accomplished in above 2000. years space, *Daniel* hath set down many things in such order as seemed good to the spirit of God, to guide him and reveal any of them to him. But under the last Kingdom or Beast, *Daniel* hath many things shut up and sealed until the time of the end (or Gospel times) which Christ Jesus the Lamb hath since in the book of the *Revel.* opened and explained in a wonderful divine manner, yea, and in great part fulfilled and accomplished likewise, which leads us to the end of *Daniels* Visions when Christ should appear and *Daniel* stand up in his lot at the end of the days. Which is the time the new *Jerusalem* is to have its being in the world; and all the Promises and Prophecies concerning it, and Gods ancient people performed; and when it shall be called the Throne of the Lord; as from Christs own Revelation is sufficiently manifest: and thus of the 3 ways of confirmation forenamed at the beginning.

Use 1. Let us now proceed to some improvement of this Truth by way of Application: And first, by way of Redargution or Reproof, it may hence appear how much they are to be blamed that think and speak slightly of the great and national conversion of the *Jews*, and the happy estate of the *Jews* and *Israelites* united in one Kingdom, to be in the world in its season; since Gods word doth so abundantly declare what wonderful mercie he hath still in store for them: But much more of such as esteem them finally little better than cast-aways from Gospel-grace, there is a vail indeed upon the heart of that people, yet nevertheless that Vail (as saith the Apostle *Paul 2 Cor. 3. 16.*) when they shall turn to the Lord, shall be taken away; so that the hope of *Israel* shall not utterly fail or perish: But least of all will many believe that they shall have such a glorious Church state, as the word of God (as we have here, and else where shewed) as they with

the *Gentiles* (when their fulness shall come in) shall enjoy together in the 1000 years reign of Christ upon earth: Let such seriously consider of it, how unchristian it is to recompence evil for evil unto them: The *Jews* ('tis true) in the Apostles time did indeed both despise and maligne the *Gentiles*, and would not indure to hear of their receiving to mercie, but they were for the most part the obstinate and unbelieving *Jews*, or at least before God had wonderfully by word and vision, by Miracles, and the Testimony of the spirit, put his owning of the *Gentiles*, out of question in the Church (then) before wick time the evidence of the *Gentiles* hopes was both obscure and small in comparison of what the *Jews* have for the time to come, and that of strong Scripture ground in Gods appointed time, when both *Jews* and *Gentiles* shall be joynt heirs of Gods enlarged grace to them both: And it seems very remarkable, that when the Apostle *Paul* speaks of the first receiving of the *Gentiles* to mercy he quotes little Scripture for that purpose, and those also which before were very obscure; *Rom. 9. 25* & 26 from *Hos. 2. 23*. I will call them my people which were not my people, and her beloved which was not beloved: and from *Hos. 11. 10*. in the place where it was said, *ye are not my people*, there they shall be called the children of the living God: which had been difficult to have applyed to those times, those places, and persons, had not God so powerfully and wonderfully confirmed and evidenced his good pleasure there in those respects. But when he comes in the same Epistle to speak of Christ as the Minister of the Circumcision, *Rom. 15. 8, 9*. and to confirm the promises made unto the Fathers, whose posterity the *Jews* were, and to whom the promises did belong, as he shews with many other priviledges, together with all the *Israelites*, *Rom. 9. 4*, &c. he then heaps up many testimonies of the Prophets, and from *Moses*, and the *Psalms*, that should all witness to the joynt happines of both *Jews* and *Gentiles* when all *Israel* shall be saved: in respect of the former when our Saviour came the first time, he himself said, *Mat. 15. 24*. That he was not sent in his own person, during the time of the Ministry, but to the lost sheep of the house of *Israel*: that was, only to the nation of the *Jews*; being the Minister of the Circumcision as the Apostles phrase is: But for the said joynt grace to be abundantly, gloriously, and wonderfully powered out on *Jews* and *Gentiles* at the time of his 2^d coming without sin to Salvation, he applies many pertinent places belonging to that time, seeming therein in a special manner to be directed by the spirit of God to teach the *Gentiles*, (as *Rom. 11*. the Apostle doth largely discover) that their greatest mercy is then to be looked for, when the *Jews* shall obtain theirs, as by a resurrection from the dead, when all *Israel* shall be saved, &c. with much more to such purposes. And all those texts which he names to that purpose, *Rom. 15. 8, 9*, &c. have special respect to the time of their uniting in

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one sheep-fold one shepheard, as our Saviour himself hath like-
wise fore-told, *John* 10. 16. that there should be one sheep-fold and one
shepheard: the 40th *Psal.* is very propheticall of Christs wonderful pre-
valencie over his enemies then, above what was competible then to *Da-
vid*, and *Deut.* 32. 43. is the last part of *Moses* propheticall song for po-
sterity that ends with the union of *Israelites* and *Gentiles*: the 117th *Psal.*
is a short and pithy prophesie and form of praise for that very cause: and
Es. 11. 10. with much of that c. (as both *Mr. Mede* and many others
well observe) to be a glorious predication of Christs said Kingdom on
earth, in that time of the uniting of *Israelites* and *Gentiles* in the grace of
the gospel to come as, *Rom.* 11. before named; and the state of the said new
Jerusalem when his rest shall be glorious, (as *Esa.* 60. 1. which by the
context in *Esa.* 11. both before and after the 10. v. may abundantly ap-
pear. But that which many such men seek chiefly to avoid, is the yielding
of Christs *Davidicall* Kingdom here upon earth, the doctrine whereof
(though in some parts of holy writ it be set down in a divinely mytti-
call manner) yet the holy Scripture is plentiful for it, and very punctual
for the time when it shall appear, and for many excellent and glorious
things belonging to it, (if truly pious and diligent search thereof be made)
as if that great Redeemer of his ancient people beloved (as the Apostle
Paul saith) for their Fathers sake would not come in his time appointed,
would not come to mount *Sion* to deliver them and others, even to all
such as shall turn away from transgression in *Jacob* as is promised, *Esa.* 59.
20. when they shall look upon him (when he appeareth) whom they
have pierced, *Zac.* 12. 10. and turn by true repentance to him from the
inquiries of their fore-fathers. And in both these respects great scan-
dal is given to the *Jews*, for they know there is a strong entail of many
great both spiritual and temporal mercies to their faithful fore-fathers,
and their posteritie in those times to come (though for a time their sins
withhold those mercies from them) and that as they expect, though hap-
pily, not in that manner, the son of *David* their Messiah will come to de-
liver them the sacred Scriptures give strong assurance, and which time of
their redemption seems to draw nigh as our Saviour teacheth, *Luk.* 21. 28.
and that the Kingdom of God is nigh at hand, v. 31. the signes whereof
when they shall see, he bids them then lift up their heads: for then ac-
cording to the prediction of the Angel to the blessed *Virgin*, *Luke* 1. 23. the
Lord shall give to Christ the Throne of his Father *David*, which is the
same which our Saviour told his Disciples his Father had, then, as *Dan.*
7. 13, 14. appointed unto him, even as he appointed unto them at the
same time a Kingdom, even that Kingdom that they may eat and drink at
his table in his said Kingdom, and sit upon Thrones judging the 12 Tribes
of *Israel*, *Luke* 22. 29, 30. which will be the only time for them to doe,
for

for upward in heaven these will neither be such eating or drinking, or judging or ruling over others or their cities, as *Luke 19. 17, 18.* and it is to be observed those texts of Scripture speak of such a Kingdom as was to come, and therefore not to be understood of Christ's spiritual Kingdom which he had both then, and in all the times of the old Testament, and as when *Solomon*, the type of Christ in that particular, sat upon the Throne of *David*, *1 King. 2. 12. 24.* it could not be said he sat upon his Throne spiritually, but personally in *Jerusalem*: so neither in this respect can it be said, that Christ of the seed of *David* according to the flesh shall then only spiritually, but personally sit upon the Throne of *David* in the new *Jerusalem*, which therefore in the text shall be called the Throne of the Lord. Though he hath always as God had a spiritual Kingdom in the world; but the sitting upon the Throne of *David* for the future belongs to him as man, as the fruit of *David's* Loyns according to the flesh, *Acts 2. 30.* which the Apostle *Peter v. 35.* shews should be, when God makes his *Foes* his foot-stools; for as when Christ is frequently in the gospel called the Son of *David*, we cannot in that sense say he is the Son of God: so when he is said to sit on the Throne of *David*, as *Esa 9. 6.* we cannot in that sense say he shall sit upon the spiritual Throne of God; for the spiritual Throne of God is in reference to spirituals: But to sit upon the Throne of *David* as man, will be to order it with judgment and justice, as is foretold of him, *Esa 9. 7.* yea this said Throne of *David* which shall be given unto Christ as Mediator by his Father is so distinguished by himself as another from his Fathers Throne, *Rev. 3. 21. To him that overcomes will I grant to sit with me on my Throne: even as I also overcame, and am set down with my Father on his Throne.* Moreover the spiritual reign of Christ in the hearts of men is common to all the three Persons in the sacred Trinity, but to sit upon the Throne of *David* as man, is peculiar to Christ as Mediator, as *Hebrews* God-man in one person; so the spiritual reign of Christ is one thing, but his sitting upon the Throne of *David* is another, and from what hath been said, they may fitly be distinguished in these respects following. First, God the Fathers Throne and Kingdom is eternal, but Christs visible glorious Kingdom as Mediator is temporal, only for a set time, which will begin at Antichrists destruction, *Dan. 7. 9, 10, 11.* and at his own appearance, *2 Tim. 4. 1.* and will end when he shall resign it back again to his Father, as *Sr. Paul* expressly declares, *1 Cor. 15. 24.* 2dly, God the Fathers is originally in or from himself; but Christs Mediators visible glorious Kingdom in the world is given to him of the Father, *Dan. 7. 14. And there was given to him Dominion, Glory, and a Kingdom: that all People Nations and Languages should serve him.* Thirdly, the Throne of God the Fathers Kingdom is in Heaven, as our Saviour teacheth, *Rev. 3. 21.* but the Throne of his

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own Kingdom as Mediator God-man shall in that time be on the earth, as
in the text, *and People Nations and Languages shall then serve him*, as
was last shewed, and to make it evident it must be done on earth, in the
27. v. of *Dan.* 7. it is said the Kingdom and Dominion and Greatness
of the Kingdom under the whole Heaven shall serve and obey him.
Fourthly, This Temporal Kingdom for the thousand years Christ will
reign back again to the Father, but his spiritual Kingdom as God he
never received, nor will ever part from, of which there will be no end. So
that hence it may appear for Christ to reign spiritually in the hearts of
his people, as God is a thing many ways distinct from his sitting upon
the Throne of *David* as man in the time of his visible glorious Kingdom
on earth to come. Let these things therefore by all such persons be seri-
ously considered, that they be not sinfully found to be pleaders against
Christs Interest in this respect, for which the Scripture is both clear and
plentiful, as *Rev.* 20. 4. & 5. 10. *Dan.* 7. *Ier.* 3. 17. with many others,
&c. See the Forerunner, page 47, 48. and let them remember the legiti-
mate confession of Christ is to confess all things that belong to Christ, a-
mongst which, the sitting on the Throne of *David* as man, will be one.
1 John 4. 2, 3.

And as for the raising of the dead Saints at the Resurrection of the
Just as it is called, *Luke* 14. 14. or the blessed first Resurrection above a
thousand years before the rest of the dead shall be raised, *Rev.* 20. 5. they
being such as will be counted worthy of that world (called the world
to come, *Heb.* 2. 5.) where those Children of the Resurrection
(as our Saviour speaketh, *Luke* 20. 35, 36.) shall be as the Angels in
Heaven, since at his appearance and coming into the world Christ will
bring his Saints with him, and such as sleep in Jesus with him, *1 Thes.* 4.
13. & 4. 14. *Zac.* 14. 5. to the end that being raised from the dead he
may reward them, *Rev.* 11. 11. & 22. 12. or recompence them at the
said Resurrection of the Just, *Luke* 14. when they shall behold the glory
of Christ which the Father hath given him as Mediator, *John* 17. 24.
when his Disciples shall sit upon twelve Thrones judging the twelve
Tribes of *Israel*, *Luke* 22. 30. and his faithful servants according to the
improvement of their Talents shall rule over so many Cities, *Luke* 19.
17. 19. *Psal.* 49. 14. and shall have power over the Nations, *Rev.* 2. 26.
Psal. 45. 6. their bodies being then redeemed from the prison and Corrup-
tion of the grave, *Rom.* 8. 23. and their former mortal bodies shall then
be powerfully raised by the same spirit of him that raised up Christ from
the dead, *Rom.* 8. 11. that so (then) such as suffer for Christ in the body,
may reign with Christ in his Mediators Kingdom in their bodies, *2 Tim.*
2. 12. and those raised bodies when he shall appear being like him, shall
see him as he is, *1 John* 3. 2. when the Tabernacle of God shall be with
men

men, and he be with them in the new *Jerusalem* come down from God out of Heaven, *Rev.* 21. 3. 10. in that City whose name shall be *Iehovah Shammas* the Lord is there, *Ezek.* 40. ult. and which shall then be called the Throne of of the Lord, as in the text, that City prepared for the faithful fore-fathers, yet so as without the faithful that died since Christs first to his second coming they shall not be made perfect, *Heb.* 11. 40. or perfect in one (as our Saviour prayed, *Iohn* 17. 23.) and declares his will in the presence of his Father, and before his Disciples, that such as were given him should then be with him to behold his glory which his Father had given him, *v.* 24. who will then be that spiritual and mystical Bride, the Lambs Wife, *Rev.* 21. 9. in the time of his thousand years reign, *Rev.* 20. 4. when (as saith the Apostle *Paul.*) Christ must reign till he hath put all his enemies under his feet, *1 Cor.* 15. 25. even till he deliver up the Kingdom to God the Father, having put down all rule and all authority and power, that stood in his way, as in the *verse* before, the last enemy Death being destroyed, *v.* 26. Many of these texts of holy Scripture our blessed Saviour by his book of *Revelation* hath given much evident light unto, (as whosoever carefully compares them, and duly weighes them, with humble and faithful seeking the guidance of his spirit may hopefully find) till which time many of these and divers others were darkly delivered. We have not otherwise so clear and fit exposition given of them, as that they will be fulfilled at that time of the restitution of all things, when the times of refreshing shall come, for his people from the presence of the Lord, when God will send Jesus, whom the Heavens must contain till then, *Acts* 3. 19, 20, 21. in which times the many great things are to be accomplished which we formerly set down on *Gen.* 3. 15. and Christs explication of them will at last be most certainly found the best; and the mean time let it be observed that the Doctrine of the Resurrection was a long time but darkly set down in Scripture, and but by degrees were the mysteries thereof revealed, *1 Cor.* 15. 51, 52. *Rom.* 8. 11. [as we have elsewhere observed] and as Mr. *Made* saith that the Prophets in the old Testament except *Daniel*, spake darkly or promiscuously of the first and second coming of Christ, so we may say of the whole Scriptures speaking of the first and second bodily Resurrections, till Christ explained them, and chiefly in *Rom.* 20. yet by the guidance of that, many others fall in with it. See more in the Appendix, after the *Irenicon* page 97. to 109. for I have in a manner but touched upon these texts of Scripture, because I study brevity, and have spoken there more largely of the first bodily Resurrection; and because the Scriptures carry with them so great evidence in their consent one with another, and bearing witness in their order to the same truth, which serious Christians may in their Meditations more enlarge and improve, that being rightly

from the word informed of these things, and the like, they may both frame their prayers, & make other improvements thereof accordingly, to help forwards Gods work in the fulfilling of some of them; having such sure and comfortable foundations from the Word, to raise up their affection to such purpose; and especially in those latter dayes when their fulfilling approacheth near, as may be observed from the fulfilling of so many Prophecies already; and for the accomplishing of those that remain, tends in a special manner that prayer at the end of these Visions, with an (even so) as if it had been said, that these great things in the said thousand years of Christs reign may be fulfilled, *Rev.* 22. 20. *Even so. Come Lord Jesus.* And that happy estate of Christs Church in that time of his said reign upon earth, seems to be the main drift and scope of the three first petitions of the Lords Prayer: which will then have their greatest fulfilling on earth (as they are now fulfilled in Heaven) when Satan shall be bound and sealed up in the bottomless pit, from deceiving the Nations for that thousand years, *Rev.* 20. and wicked men destroyed, that destroyed the earth, *Rev.* 11. 18. the blessed and holy Saints raised from the dead at the first resurrection, *Rev.* 20. and the holy Angels be Christs attendants in Christs Kingdom, as the Courtiers of their most glorious King, *Hab.* 1. 6. *Psal.* 97. where also this terrible coming into the world (then) is decyphered eminently; with the joy of his people thereupon; and that which will make it an Heaven indeed, will be the Tabernacle of God will then be with men, &c. and the Lamb will be the visible light of that City, and the living waters of divine grace will flow so abundantly from the Throne of God and the Lamb, &c. with many other heavenly excellencies of that state; *Rev.* 21. & 22. but that this may yet further appear to be then on earth; all other inferior Creatures must then also do their homage to their heavenly King, by bowing the knee, or yeilding their subjection to him, whose name is above every name; for as those in heaven do it, so shall those in earth and under the earth in their due time do it, *Phil.* 2. 9, 10. and so in such a glorious condition will those new Heavens and new Earth then be, that his Name will be sanctified, his Kingdom will be comely, and his Will (then) be done on earth, as it was (before) in heaven. [For Christ when he was upon earth taught not his Servants to pray all along to his coming, for those things which shall never be, and God hath not made so many promises, and given forth so many prophecies of such things as never will be performed and fulfilled.] But then will be that great Sabbatisme of such holy refreshment from the presence of the Lord, and rest which remains (saith the Apostle) for the people of God, *Hab.* 4. 9. when those promised mercies to the Fathers shall be fulfilled on earth; that his people may serve him without fear of their enemies in holiness and

and righteousness before him all the dayes of their Life, *Luke* 1. 73, 74. and as *Rev.* 22. 3. now these promised mercies were to *Abraham*, *Isaac*, and *Jacob*, not yet fulfilled, but seen a far off, *Heb.* 11. 13, &c. There are also sure mercies of *David* not yet fully accomplished. *1 Sam.* 7. 13, 16, &c. that his House and his Kingdom should be established for ever before him, and his Throne shall be established for ever: which he there largely by Faith applied, and by grateful acknowledgement praised God for, as if it had been performed; and then *Job* and *Esa* will find the effect and fruit of their own Faith, *Job* 14. *Esa.* 46. and *Daniel* shall then obtain his promised Lot, with all the holy Prophets, and faithful servants of God in those times: Oh how should our Faith be exercised in these things! that with faithful *Abraham* we may rejoyce aforeshand, at the day of Christs visible Dominion, as he did both at that, and his Incarnation, *Heb.* 11. 13, &c.

And so we should proceed to a second Use of thankfulness for such great mercies now manifest to the Church of Christ from his Word, and chiefly from him the faithful and true witness; but because we have been somewhat large to that purpose upon a like occasion towards the end of a former Treatise on *Gen.* 3. 15. we here wave that, and only touch upon some hints of further improvement by way of admonition, and exhortation, and so leave them to be enlarged by Christians in their private meditations, &c.

Use 2. For admonition to two sorts of persons. First, to such as own these Doctrines of Christs Kingdom of visible power to come, &c. so much the more to be careful to make sure their interest first in Christs spiritual Kingdom of grace here in this present life, and state of things, before they look or hope for any part in his Kingd. of visible power on earth at his coming, or in Gods eternal Kingdom of glory ensuing upon it, for grace and Gods spirit here is the earnest and evidence of all blessedness hereafter; only Wise Virgins will be admitted into the Bride-chamber, when the Bridegroom comes, and such only will he receive to himself to make them inheritors of everlasting blessedness in the Kingdom of his Father: for though all divine Scripture truth is written for our learning (as the Apostle *Paul* teacheth) yet all divine knowledge not being duly improved will aggravate the sin and misery of all formal professors thereof, both in the whole of Christian religion, or in any remarkable branch thereof, much more if such knowledge be perverted contrarie to the holy just and good laws of Christs Kingdom of grace, that teacheth his people to deny ungodly and worldly lusts, and to live soberly, righteously & Godly in this present world, *Tit.* 2. 11, 12. But for such as own these Doctrines, & are indeed faithful servants, and subjects of their great Lord and Saviour Jesus Christ, to look upon all Doctrine respecting

Christ's Kingdom on earth, as a great ingagement unto duty and thankfulness, not only in word and outward profession, but most especially to endeavour to manifest it in heart and conversation, both before himself, and in the sight of men, and that they may so labour the more to act thankfulness by walking so much the more Christianly and obediently to his Laws, seeing by such Doctrine a greater engagement is laid upon them thereunto: for as their expectations are greater than otherwise they could be, from the evidence they have of their interest in Christ's glorious Kingdom of power on earth to come, by the redemption of their bodies, and the union of them to their souls, in that blessed condition appointed to the faithful in their order: besides what others shall enjoy, who then remain in their natural life, that upon that account they study and labour to be more ready and forward to do such acceptable service for Christ as he assignes them unto, though displeasing to flesh and blood, because it will be acceptable unto him, and he requires it of them, and it will be found no loss [as some misapprehend] but occasion of great rejoycing, for those spirits of just men made perfect to be brought with Christ at his appearance and his Kingdom, 2 *Tim.* 4. 1. to attain to that desired Union with their bodies, there to behold Christ's glorie, &c. in that blessed condition, above a thousand years sooner, than the last resurrection, as was manifest by that great exultation of the Representatives, *Rev.* 5. 10. as an addition to their spiritual joy, and praise to the Lamb: And (say they) we shall reign upon earth, where they knew aforehand, that they should personally enjoy in body and soul the blessed vision of Christ, and all such happiness as is appointed for them in his visible Mediators Kingdom of power upon earth; who will then be so admired of all his Saints, as the Apostle *Paul* teacheth, and glorified in them that believe, 2 *Thes.* 1. 10.

Use 3. For Admonition to all real and faithful Christians that as yet own not these Doctrines of the Millennium [which I confess, till of late years I my self have often opposed, as I shewed in the *Irenicon*] to take heed and beware of slighting and over-looking so much divine truth as the fore-named, and many other texts and portions of holy Scripture hold forth evidently concerning those things; and to that end consider, first, some truths of that nature have been antiently received; though the great Deceiver then stirred up some to cast unjust reproaches, and false imputations upon the owners of them; yea they have been owned both by antient Fathers, and modern writers, and the light and evidence of them is like to break forth more and more amongst faithful Christians, as prejudices are removed, and more Mysteries are accomplished, and (by Gods mercy) greater discoveries made of what concerns his true Church: and if diligent and impartial search were made of those Scriptures which concern

cern these things, but especially what *Daniel* speaks concerning the 4th or *Roman* Monarchie, according to the judgement of divers learned men, and that first more generally, *Dan.* 2. & *Dan.* 7. or more particularly of the rise of the *Roman* Monarchie, c. 11. 18. 30. 36; and then of the nature and state of it till Christs appearance, c. 12. 1. it seems very probable, that many persons of the best state and worth, may see cause to acknowledge much thereof, and especially when they shall find Christs *Revelation* given to his Church in these times of the end, is nothing but a divine mystical Comment upon the 4th Monarchie in *Dan.* and his own Kingdom to succeed it, as we have shewed in our Abridgement on *Dan.* and the parallel ensuing it, (as we have set down in a direction in the Epistle before this parallel, and yet more in this respect, when they shall find that there is nothing of weight that hath not been answered sufficiently, and solidly, as we shewed in our tract on *Gen.* 5. 15.

Use ult. To exhort all such faithfull Christians that own all other parts of divine Doctrine, but not these as yet, to take that Candle of the Lord, that he hath put into them, *Prov.* 20. 21. even their own understanding Soul as it is given to them from him, without prepossession, prejudice, partiality, self-ends or interests, and so let them search into all divine Truths respecting these things, as God may give them helps and advantages to make use of, yet only as grounded upon, and warranted by the written word of Gods Searching therein (with the noble *Bereans*) whether these things be so, for it is a heinous thing to be found fighters against any Truth of God. But we ought to improve all we have, or are to promote divine Truth when called to it, to stand up for it, and witness to it. For as it is great folly, vanity, and sin, to please our selves, with expectations from Christs Religion that he hath given us no ground or warrant for: So it would be as much for any Christian, that would be owned of Christ Jesus, willingly to neglect, or regardlessly to pass by such things as Christ in much graciousness tenders to his Church for her encouragement and consolation, which must needs prove in such matters very unacceptable to him, and is like to procure to them more blame from him (when he shall appear) then (haply) they are aware of: Let men therefore in due season seriously consider these things, &c.

Further directions for the use of all these Books then were set down in 3 last Epistles to Gen. 3. 15. Jer. 3. 12. and the 8 convincing Arguments.

1. **F**irst, read the 4th part with the *Scheme* in one sheet, on *Gen.* 3. 15. [to be placed next before *Rev.* 22. 20. *Behold, I come quickly!*] wherein with *Jer.* 3. 17. concerning the new *Jerusalem* on earth to come, are contained the substance of all those Gospel Truths respecting Christs Kingdom to come.
2. And

2. And to manifest how fitly those Doctrines agree with all other divine truths, therewith consider well all those divine Theſes in p. 9, 10, &c. of the Prodomus or forerunner, but especially observe the 11, 12, 13. with that reference of Decemb. 7. 46. for which see p. 44, 45, 46. of the same, also p. 3, 4. &c. of the *Irenic*. with Arg. there, and p. 33. Unto which may be added the letter of *Nev.* 3. 36. p. 15, 16. wherein much of those Truths is touched also.

3. And for an help unto the 3d part, viz. the Abridgement and Parallels *Daniel*, with the *Revelation* which is of great use for the foundations of sure discovery of all such Doctrines, diligently peruse the Letter to Mr. Cal. May 20. 64. p. 22, 23. of the Prodr. and the Scheme of the book of *Revelation* concerning the times and order of the Seals, Trumpets and Vials, in which Letter observe well these 2 distinctions there set down towards the end thereof, which will be found to be of very great concernment in these Doctrines. First, the distinction of the last mystical Trumpet, or 3d woe Trumpet, when (Antichrist being utterly destroyed) the Kingdoms of the world become the Kingdoms of Christ, *Rev.* 11. 15. And of the last sounding Trumpet, above 1000 years after, *Theſ.* 4. 16. (for they differ in nature as well as times) when the general Rapture and glorious Change of all Ss. shall be, as *1 Cor.* 15. 51, 52. The other Distinction also in this same Letter greatly to be noted, is the different state of Persons in Christ's Kingdom. First, some will be raised Ss. in the first blessed Resurrection, *Rev.* 20. 6. &c. in the new *Jerusalem*, described *Rev.* 21. 2dly, Another sort of persons will be in the natural life which are said (then) to walk in the light of the new *Jerusalem*, called *Rev.* 21. 24 the nations of them that shall be saved: the not observing of these two directions evidently grounded on holy Scripture have been the ground of many mens errors, &c.

4. Then compare that said Letter of May 20. 64. with another Abridgement of the Seal-Propheſie, and book-Propheſie in the *Revelation* as p. 26, 27, 28, 29. of the *Irenicon* or 2d part. Both which Propheſies contain the orders of times from Christ's ascending to heaven, *Acts* 1. to his coming again, *Rev.* 19. 1. with 20. 1, 2, 3, 4. till the good new world shall begin. But first the Seal-Propheſie is of Civil matters in the *Roman* state chiefly; and 2dly the Book-Propheſie is of the Ecclesiastick affairs in the true and false Church, and both of them until the new and good world to come shall begin, as *Heb.* 2. 5. *Eph.* 5. 21. *Rev.* 19. 20, &c.

5. Furthermore for the attaining of better light in the whole *Revelation*, after the former Letter, read observantly the large paper of December 7. 26. p. 26, &c. of the Prodro. concerning two defects of Mr. *Durham's* Book of *Scotland* on the whole book of the *Revelation* with the Scheme thereof; one was his mistaking of the times (in great part) for

for near 200 years: the other defect was his passing over the new *Jerusalem* state; and Christ's said Kingdom of power, or (as *Mede* on *Dan.* 7. 35. files it) the Kingdom of the Mountain, throughout all the book of *Rev.* as if nothing there had been said of it in this world, though the *Elders*, &c. say expressly, *Rev.* 5. 10. we shall reign upon earth: that paper will be of very good use, and being well observed with the others, giveth much light to that Book of the *Revelation*: and all the said helps, to the use of the Parallels in the third book or part on *Dan.*

6. As for our second part, *viz.* the *Irenicon*, it is to prove such a Kingdom with the late 8 Arguments in the [Word written, &c.] referring to it.

The Penmans further humble acknowledgements

Most Blessed Lord God, I thy poor weak and unworthy Servant, do in all humility of Soul by the help of thy holy Spirit through Jesus Christ my Saviour, three in Persons as formerly confessed by me, &c. (a) and now to thy praise, before thy Omni-present Divine Majesty, and before Angels and Men, I do here also again confess and declare thy great, manifold, and free mercy (together with innumerable experiences thereof otherwise from my youth) that in particular thou hast so manifested unto me through the riches of thy grace in Christ that glorious part of his Mediators Offices still to be fulfilled, which (as I have professed) so still I esteem to be, the greatest mercy (since thy gifts of faith, grace, and thy holy spirit conferred upon me) that I have been capable of receiving in this life. And with humble thankfulness, I especially acknowledge thy good hand towards me; and upon me, in the beginning, carrying on, and at last (after some interruption yet again turned by thy hand to good advantage) thou wert pleased to inable me to finish the four parts of the foundations of these truths divers years past, and by degrees to proceed in those practicals after published.

And first, that (a little before the Cities sad conflagration) thou wast pleased upon the said advantage (as in other respects) so especially to inable me (then) to compose that Piece on *Rev.* 22. 20. from the ground of those b distinctions of the Spiritual, Visional, Executive, Representative Comings (together with three Personal Comings) of my Saviour, all (as I believe) taught me remarkably (with the due use of other means) by thy Word and Spirit: which last (if it will be only in the apprehension of Creatures) yet, I believe, it is by thy Word said to be his descending with a shout, and the Voice of an Arch-Angel, and with the Trump of God, above 1000 years after his second Personal coming, as by that Scripture Evidence thou didst inable me (then) to set down.

And

And also, that in that order of my Saviours execution of his three great Offices set down in some of my *Theses* written on a Lords-day morning; (not without the special motion and assistance of his Spirit as I conceive) I was first enabled to set down that little observed, yet very real and useful distinction of his general & particular execution of them, as a foundation of drawing up that Treatise afterwards on *Gen. 3.* 15. to set forth by Scripture and experience, how he hath, doth, and will accomplish them all, &c.

d These.
11, 12, 13.
of p. 10. of
Prodr.

And Lastly; by convincing Arguments, and other helps, (which thy Divine goodness hath ordered to be subservient, I hat thou hast now been graciously pleased, after many diversings for divers years past (and to much advantage likewise of my work) of what I my self formerly intended concerning the Tract on the *New Jerusalem* from *Jer. 3. 17.* yet that after the ceasing almost in me any such intentions or hopes thereof, thou hast remarkably again led me in wayes to finish thy divine Work, so much the more to thy own praise, by how much my own weakness and unworthiness have rendered me unsuitable for such an undertaking; And I not been both first prepared, then set apart, quickned, assisted, encouraged, and carried on remarkably by thy Grace and good Spirit, according to thy Word (as I also really believe) and which assured perswasion, hath made me greatly unmoveable (so far as I found thy Gracious hand leading me on therein) that at last the Top-stone of that main Building (is by this Tract on *Jer. 3. 17.*) now at last laid thereon, &c. So (Father) it seemed good to thee, when thou hadst before hid many of these things from many Wise and Prudent; and even in such things, caused the foolish in the world to confound the wise: for thou art all and alone so, and all Creatures are nothing but by thee; to thee therefore be all the praise from all thine for evermore, for of thee, and by thee, and for thee, are all things; and (Gracious Father) let many of thine from this thy Work (by my weak hand) be daily the more enabled to render the same unto thee, in regard of thy special goodness in these Divine Truths here set before them: which is the main and just intendment thereof.

Amen, and Amen, by me and them for Evermore Amen.

ERRATA.

In Prodr. p. 9. *Thes. 4.* add in the execution of the eternal Decrees. In the Advertisement before the *Irenic. r. supernal for supernatural, & p. 1. rob. r. Ideom for Idem.* In the Word written *p. ult. r. late 51 Monarchie men, and after grave for great.* In the *New Jerus. p. 12. l. 35. r. most for now.*

FINIS.

